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HE JOURNAL OF THE RURAL WORKERS' FELLOWSHIP
OF THE EPISCOPAL CHURCH

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The President's Message

VER and above the activities in which we engage, as RWF members, I can think of three individual activities for all who are interested going a bit beyond the ordinary expectations of membership. I give nem to you for what they are worth, hoping that the suggestions may e picked up here and there.

The first idea is far from new. In fact it is as old as the RWF, and nfinitely older. We have something of a promotional program, and ne knowledge of that fact may serve to deter individual members, feeling nat it is "the job" of promotion to secure new members. Of course nat is true. Yet the situation is not unlike that of many parochial situa-ions, within which the priest seeks to induce the members of the parish o interest outsiders in the church. I think the same sort of activity is ar from alien to the spirit of membership in the RWF. Perhaps a acant cure in your neighborhood has been filled by a priest who has een rather recently ordained, or has come from an urban field. He ay know nothing about RWF or the whole town and country pro-ram. Why not latch onto him and cultivate his interest? And, further, neighboring priest might have been in his present cure for a very ong time, and possibly has never been contacted for RWF. If you re driving that way, stop in for a visit. If not, Uncle Sam will deliver our message for three cents.

Another suggestion is closely akin to the above. It really comes from ur old friend Dargan Butt, with whom I was visiting a few weeks go. It is Dargan's idea that the next "thrust" of RWF should be in ecruiting group memberships. In examining the current application form see no provision for such. But that is easily taken care of, and will e at a board meeting or at the annual meeting. Dargan thinks we ought o contact vestries, bishop's committees, guilds, W. A. Branches, etc., n the interest of RWF. In many places it would seem that entire amilies might like the idea of becoming "RWF families".

And now, a third idea, and this is far from original. For some time ast I have heard comments on the desirability of there being a rural ellowship day. This should be a national, or international, day, on hich attention would be focalized on RWF and Town and Country. hould it be Plough Sunday, Regation Sunday, on the Rogation Days, ne RWF Day at the national convention? Our Roman Catholic friends ave isolated St. Isadore for this purpose. Your comments, pro and con, ith suggestions would be welcome.

The fourth suggestion is offered in consequence of something written ne by our Cross Roads editor some time ago. Bill stated that he has

some difficulty securing fresh, original material for Cross Roads. H has a lot of quotable stuff, which he must use very frequently. The ter "stuff" is used advisedly.

We have about five hundred members. Within that membership the must be many who are engaged in special projects, or faced with uniq situations, or trying new slants to old problems. It is possible some our members are engaged in some other than ordinary reading a thinking. If you fit into one of the above categories why not consid sharing with others?

If you are timid or modest, leave the decision as to the value of yo contribution to Bill Spoffard. Certainly no one will accuse you of e hibitionism if you send in a paper. And, if you really wish to use non de plume, that should be acceptable; much more so than having miss your contribution.

A short time following appearance of this issue of Cross Roads, t electing ballot will be in the mails. The new election procedure prov its value last year — its trial run. There is one possible improveme We noted last October, that there could have been a more genero participation in the voting. So, do mark your ballot to the best of yo knowledge: and note the necessity of having a mailing deadline.

Faithfully yours,
James Ethan Allen

—oOo—

OVER THE COPY DESK

Sundry old-line R.W.F.'s are changing residence. Two R.W.F. Awa winners have decided to shift their base of operation. Arthur Leak leaves New Hampshire to become rector of St. Alban's, Danielson, Con and Ray Holly leaves Paxton, Onarga and Watseka, Ill., to do mo graduate study at the University of Chicago. Bill Davidson leaves Lew town, Montana, to become assistant secretary in the Division of Tow Country on August 1st.

—oOo—

Once again various bulletins and letters show that Rogation Sund was fittingly observed by R.W.F. members. The Rev. G. W. Moo rector of St. Paul's, Jeffersonville, Indiana, sends a complete descriptio of his setting, in which he used The Cross and Plow:

"On the Gospel side, in the nave just in front of the lectern, we ha a large dinner table (ten by four feet) covered with soil. On it we replicas of farm house, barn, chicken house, cattle, poultry and stoc The 'land' was ploughed. In the presentation of the seeds, each chi

carried them on a small plate and planted them in the furrows. These were grape seeds from which wine for the Holy Communion service is made. For the farm men, we prevailed on a fine, manly person to be there in blue cover-alls. Instead of the Churchyard, we remembered the town family. Of course, we had actual tools, such as hoe, spade, etc., present."

And so it went in many places. Incidentally, for those in fishing areas, Arthur Leaker's Fisherman's Rogation Service entitled The Cross and Net has now been printed by the T-C Division. (It hasn't helped me much as yet, since all of the mountain trout caught so far this year have been between six and eight inches. As they say in Idaho, in rationalization, "those are the best eating size!")

—oOo—

Over three hundred years ago, George Herbert wrote The Country Parson. Despite archaic spelling, it still contains much wisdom. We started his section on The Parson in Mirth with some trepidation but, thank heavens, he came out on the side of our prejudice:

"The Country Parson is generally sad, because he knows nothing but the Crosse of Christ, his minde being defixed on it with those nailes wherewith his Master was: or if he have any leisure to look off from thence, he meets continually with two most spectacles, Sin, and Misery; God dishonoured every day, and man afflicted. Neverthelesse, he sometimes refresheth himselfe, as knowing that nature will not bear everlasting droopings, and that pleasantnesse of disposition is a great key to do good; not onely because all men shun the company of perpetuall severity, but also for that when they are in company, instructions seasoned with pleasantnesse, both enter sooner, and roote deeper. Wherefore he condescends to humane frailties both in himselfe and others; and intermingles some mirth in his discourses occasionally, according to the pulse of the hearer."

—oOo—

Our authors in this issue probably don't need much identification. Max Brown's contribution is the beginning of the lectures he gave to a rural leadership conference at Vermilion, Alberta, in the summer of 1953 (reprinted from the Bulletin of the Council of Social Service, The Anglican Church of Canada) . . . . Mrs. Audette's article on the Rev. Mr. Webb and his bees is taken from the Connecticut Churchman . . . The word from the Homestead comes, of course, from John and Helen Philbrick of Roanridge . . . . The Rev. Dean Wampler is the priest-in-charge of St. Peter's, Hobart; Grace Church, Stamford; and St. Paul's Church, Bloomville, in the diocese of Albany . . . Dargan Butt, who lets us know what our history has been, is director of the Valle Crucis Rural Field Training Center and Professor at Seabury-Western.

THE RURAL MINISTER: PREACHER, PASTOR, PRIEST

The Rev. Maxwell Brown

1. THE PARISH-THE REDEMPTIVE FELLOWSHIP

1. *The parish . . . The redemptive Fellowship*

Someone once said that in general a parish is not more than an aggrega- tion of individuals and a conglomeration of varied organizations, and activities. Most people in the parish, he explained, had little or no realiza- tion that the parish church was composed of the "redeemed" and was bound together in a "redemptive bearing fellowship". Many people might accuse a normal parish of never being aware of this Christian obligation as a part of what they should attain.

The Redeeming Fellowship

Perhaps there is no one thing a clergyman endures so heartfeltly, as he plans and executes his parish work, as that grim realization that forever haunts his mind and soul that the local parish should manifest itself as a redemptive bearing fellowship, aware of its own redemption and the cost paid for it. How well the clergyman knows that all too often the parish does not make such a manifestation in the community. Yet, paradoxically while too often the parish evidently isn't the fellowship of the redeemed yet it is.

The parish priest seeks above all else the development of the souls under his care into that perfection which will come to fruition in the Heavenly Beatification. He begins with his own soul, and seeks the extension of this earthly perfection of all souls within the parish. Knowing that we must grow in grace, and in the perfect service of our Lord, he reviews his parish and sees that the parish is not fulfilling its task of bearing redemptive qualities to all in the community. It should . . . for Christians are exhorted to be in the world, yet not of the world. It should . . . for by our fruits are we to be known. It should . . . for we are Baptized into Christ, and thus being in Him we are redeemed.

And yet we do not appear to have too much of the quality of the re- deemed in evidence in our parish life. We have too little of the redemptive bearing in our fellowship, and indeed too little of fellowship. All too often we are both in the world and of it. All too often our fruits never mature, or they are "sports" that attract the attention of men raher than portray the glory of God.

And yet it is all He has to show for His Passion and His love. As little as it is, as impure as it is, as wretchedly ungrateful as it is, as uncharitable as it is, it is all in this group of people in this spot of earth that He has. It is His body. It is His redeemed society. It is His beloved.

Hebert once wrote "The Church is imperfect, immature; the time of perfection is not yet. The present stage is that of growth, through trial and conflict, and of the weakness and limitation which He took upon Himself

becoming man, and in which He endured His Passion. In the present ate of growth, faith for us is hope." These words are certainly true. And t the parish priest, as he wrestles with the problem of trial and conflict, ften seeks more than a knowledge of truth. He seeks companionship of hers who toil like him in this lonely even if glorious work. He seeks, it were, a consolation in his weary heart and mind that will comfort m. This comes, of course, from God through prayer and Holy Scriptures nd the Sacraments. And so, although they are true, words like Hebert's ring no consolation, but sometimes bring weariness and yearning.

And there is no consolation in our labors except those wonderful exeriences of the ministry that reward us out of all proportion to our work, r we know that the Holy Ghost has been our guide and help. But there e also times in our parish ministry when the yoke is heavy, and we seek ie consolation of prayer, and the love of those who know us, and give s of their love fully and tenderly.

There is no consolation, for example, when the "rugged individualism" hilosophy of church members refuses to recognize that neither youth nor ge in a clergyman have meaning in the eternal truths he endeavors in his nite way to present to them. Nor is there consolation when human minds aggle their own prejudices as an excuse for thinking, and refuse to face ny new or different idea in church teaching or approach to modern probms because their own apologetics are based upon unbending presuppositons or antiquated conclusions rigidly held in fear that their tenuous beliefs ight be destroyed, instead of welcoming challenges as an opportunity to evelop their spiritual life into a virile, growing, living, meaningful exerience.

No, we cannot take consolation in the fact that the Church is "immature". hat does not assuage our pain when our work, our efforts, our prayers for spiritual growth and awakening among our flock is debauched by the agging tongue, or the complaining voice constantly heckling behind the cenes, but never heard aloud except as it shakes the foundations of the arish. That wagging tongue! It bases complaints upon the mentally rugged state of spiritual illiteracy and complacent ideologies.

We cannot take consolation in what the church or the parish is.

His Body

We can only take strength in Who and What our Lord is. And we know hat if we make mistakes (which we do) we make them because we also nake other things. For a man who never makes mistakes never makes nything else. We also know that if others make mistakes, (and they do) we can in charity forgive them, in the strength of our Lord and we hope hat they too, will forgive us our errors.

We know that if the redeemed society of our Lord does not reach our nopes of desired expectations (and rarely does it) we also know that all oo often we ourselves have not functioned properly as a member of His Body. In His strength, then, we are forgiven, and newly resolve to firmer llegiance. And in His strength we forgive, and work and pray harder that he redeemed society may come to itself, and renew its allegiance to our Lord.

Does the redeemed society fret and stew over money raising and over the proper methods of serving meals or entertaining some guest, rather than show concrn over the fact that the parish as a group does not concern itself with the unsaved, with the physically and spiritually poor, with the burden bearers of the earth, with the sinsick and lost, with the other economic groups or races?

Yes, more than likely it does.

Does His Holy Body give more concern over a good attendance at some social function rather than at the service where the sacrifice of the Head is pleaded, and the members present their bodies and souls to Him?

Usually so.

Are the members of the Fellowship more concerned over the way in which a clergyman exhibits some mannerism, or makes some statement in his prophetic office that ruffles their calm, rather than being concerned over their own spiritual development in working and praying and giving, and being true catholics (according to the definition in the Office of Instruction) in spreading the Gospel throughout the world?

All too often, yes.

What then? Are they redeemed? Are they the redemptive bearing fellowship?

Yes, they are. For, again, they are Christ's. They are those for whom He died. They are all He has in that particular part of the world's society.

And the clergyman must see them in Christ's eyes.

Not that their blindness is to be overlooked. But it must be forgiven, as Zaccheus was forgiven by Christ. And the blind must not lead the blind. Through the strength of Christ they must be patiently led.

Not that their lack of spiritual growth and development must be excused. But is must be forgiven, as Phillip was forgiven (Jn. 14:9) and through the strength of Christ, be patiently led.

Not that their lack of spiritual growth and development must be excused. But is must be forgiven, as Phillip was forgiven (Jn. 14: 9) and through the strength of Christ, be patiently led.

Not that their worldliness must go unchallenged. But is must be forgiven as well as redirected, as Christ forgave and redirected those who depated greatness. And all these things through Christ's strength.

Week-Day Religion

Perhaps the greatest cause of the redeemed fellowship not being aware of its duty and opportunities is that often our religion today bears too little relationship with what a person does with his time during the week. This may be as true of the sincere yet floundering clergyman who has not learned to plan his program and time, as it may be true with the layman who keeps his religion for Sundays only, because he has not seen the relationship of the altar to all of life. True religion, of course, relates all of life into a well integrated abundancy of which our Lord spoke. How we can redirect people's lives into this integration or worship and living is not limited to rural church work alone. Yet we must direct our thoughts into this particular channel while studying this matter.

Definitions:

Rural work, or town and country work, is hard to define because of the differences in geography, rural economy, and density of population in various areas of our continent. I like the definition of rural life that Baker Brownell gives us in his recent book The Hyman Community. Rural life, he says, has as "its central meaning no doubt the functional cooperation of human beings with vegetable and animal life . . . It is a cooperative alliance with Nature in which the survival and abundance of life of many species, including man, are mutually dependent . . . It is a functional relationship with Nature and is found for the most part in agriculture and husbandry. It may include many members of that increasing group called 'rural-non-farm', but only if they are productively close to the life of the country . . . If they partake of the rhythmic processes associated with the growth of plants and animals and participate in the variegated pattern of rural living they belong."

With this introduction, therefore, of the redeemed fellowship, the parish; plus concept of rural into which context may be placed a rural or small town parish, let us examine certain aspects of that parish and the community involved with the express purpose of trying to make of ourselves better stewards of the Mysteries of Christ.

The Good and Bad Aspects of Community Analysis

A question uppermost in many a rural clergyman's thinking today is this: "How can I better understand my community in order that the Church with my leadership can serve the people better, and bring the Gospel to them more effectively?"

A Pioneer Rural Sociologist:

Most of you are familiar with the story of Dr. Charles J. Galpin, of the University of Wisconsin, who in the early part of this century bacame one of the first, if not the first, rural sociologist. Dr. Galpin was a clergyman interested in maikng the Church a more effective instrument for salvation in the community. He asked himself a number of questions, which are as valid today as they were then. He asked, in effect, How can I bring the Gospel to my community, when the majority of these people never hear my sermons, never attend church services anywhere? Why does the Church fail to attract them? Is it because the Church has isolated itself from the lives of the people? Is it because I do not integrate the teachings of Christ and the service of the Church into the areas of everyday expriences?

So Dr. Galpin began to study his parish. He began to break down his little village by sections, finding out how many people in those sections went to one church or another and to no church; how many children went to Sunday School someplace; finding out where people worked, what they read, how active they were in all community affairs, whether they owned or rented their homes, how long they had lived there. He talked with the merchants, the banker, the newspapermen. He had no pattern or previous studies to follow, so he made his own system of evaluation. He rode his bicycle out country roads and got acquainted with farmers who traded in his village. He soon discovered that the village limits did not really end

where the sign indicated geographical boundaries, but that the village "limits" extended out as far into the country as farmers looked to that village for trade, markets, recreation, or schools. This larger demarcation, he felt, also marked his Church parish boundaries.

Those of you who know Dr. Galpin's life know that he left his New England parish to become professor of Rural Sociology at the University of Wisconsin. This was a new field, and he was a pioneer. He helped develop techniques that modern rural sociologists use today to study community life. Being a clergyman, he felt that the Church should be interested in all aspects of human activity. He felt that rural clergymen could benefit by similar studies made in their own towns, and he encouraged hundreds of rural ministers to make such studies. Dr. Galpin felt that it was absolutely necessary that rural and town clergymen should survey their parish every few years, in order that a complete picture could be made, analysed, and understood. In this way he felt the Church could bring the Gospel to "all the world."

Rapid and Constant Changes

In Dr. Galpin's time the world was just beginning to be on the move. Today there is not a section of North America that is not being changed by mobile population. If Dr. Galpin's methods were important forty years ago, they are doubly so today. The stable community of pre-World War times, based as it was upon Victorian concepts, economy and a certain stability rarely exists today. Yet there are too many parishes today whose programs are based upon the Victorian concept of village life and community action.

The country scene, the village, the city are all changing. The only practical way yet devised to keep the rural and town church program abreast of the changes is the frequent study through a survey. Yet certain inherent dangers present themselves to the town and country pastor who uses a survey. The survey method has been criticised by many clergymen because they object to taking time to obtain and analyse information that pertains to economic, social, occupational patterns in their community. They claim they can know these things by merely living in their community. They feel they do not have to study the community, for it is an obvious thing they can see daily. What they say has a great deal of truth in it, and yet it is a dangerous assumption.

For example, perhaps the most obvious part of a person's anatomy is one's nose. How many of you could sit down now and draw or adequately describe you wife's nose, or the nose of one of your parents? You see them daily, and you are perfectly aware of the fact that they have a nose. Yet if you were asked which side was a little larger, or which side had the slight imperfection, you might well to puzzled. So it is with the community. The closer we are to the community, the harder it is for us to see it objectively. Certainly, as clergymen, we plan our services, our programs, according to the regular channels which are spiritually sound, and that have proven themselves successful. Yet often we follow the channel of least resistance, unaware of the swift currents around us denoting change.

Value of the Parish Survey:

We cannot, in the Name of God, turn a deaf ear to the constant sound of steps of people walking past the church door. Who are these people? We know them, certainly. The butcher, the banker, the scrub woman, the clerk, the factory worker, the farmer, the student, the baker, the merchant, the housewife. We may even know where they work and we may even know the conditions under which they work. But how well do we know what goes on inside their minds and hearts as a result of the pressures of their environments?

Why should a clergyman know the social pattern of his community, the economic pattern, the cultural pattern, the educational? Why? Because he must in some way relate what goes on at the altar with what goes on in the inside of these people as they live their inter-related experiences. Certainly a priest, when drawn in on the case of anyone who has sought his ministrations, learns that individual's hopes, aspirations, problems, burdens, and inner life. But there is more to our ministry than the solitary individual who seeks us out, even as important as that individual is. Certainly, too, we ought to know what environmental situations have caused, in part, his inner feelings. As priest and pastor to the entire group of people living in our community (and certainly we want to be that) we must learn to know them better, in all ways possible. Then when we sit at our office desk, or kneel at our altar, we understand better the reasons behind their fears and frustrations, anxieties, and troubles. We ought to know why certain conditions in the village cause them to sin. These not only refer to conditions of vice, but economic and social pressures too. Knowing these things, it should challenge us and our parish members into more effective action so that the Church can and does serve all mankind, especially those living under the shadow of our steeple cross."

To become more specific. We know that in too many of our churches we find social cliques, crimped attitudes, a lack of a "catholic" outlook. We know that too often our parish churches serve only a certain class of people, rather than the total population. Certainly our Lord did not found "Society of the select."

Let us look at community analysis more closely.

Because we live there, you and I know where in our village various groups of people live. We know whose income is in the higher bracket, and those in the lower. We might even say with pride that we have representatives in our parish family from the upper, middle and lower brackets. Yet the rapid inroads of new sects into our communities among certain economic groups particularly should cause us to pause and ask ourselves whether our pride is well taken, or whether it is that kind of pride that goes before a fall.

Let us do some study of our community, with the help of government census figures, and ask ourselves these questions: What is the proportion of the various economic categories on our parish rolls as compared with those of our community as garnered by the census? We cannot say our parish has a good cross-section of the community until we compare our statistic

with the same category in the census, and find our assumption justified We can do the same with our parish figures as is done by the governmen . . . break them down according to age, sex, occupation, housing, education When we compare our parish "profile" with that of the census "profile" the two pictures ought to more or less coincide. If they do not, then w ought to know the reason why, and do something about it.

For example, we might find that according to the census the majorit of the people in our community are farmers, operatives and kindre workers and laborers with a smaller group of professionals and manageria occupants. Our parish profile might show a large proportion of the latte two groups, with a smaller percentage of laborers and operatives. Seein this, we should ask ourselves certain questions, and the questions should b asked of all our parish groups: vestry, Woman's Auxiliary, Men's Club etc. The main question would be: "Who is doing the job of saving th souls of the majority of people in this community, when it is obvious tha we are not?"

There will be, of course, the typical answer: "Well, these people do n appreciate the beauty of our church building or our fine liturgical servic They like the "Holy roller" type of service better because that is wha they are used to!

That typical answer upsets me greatly. Has not the Church through th ages been able to minister to all sorts and conditions of people? Has th Church always been concerned with just the so called "better class?" (th word is anathema). But unfortunately the attitude expressed by tha typic answer illustrates the kind of attitude that has all too often permeate our parish life.

I do not want to be misunderstood. I am the first to admit that in God sight, or the Church's, the soul of the rich man, or the professional, managerial worker is just as important as the poor man, or the labore or the operator. But the point I want to make is this: "We have a r sponsibility for all people; we are not an effective parish until we d minister effectively to all sorts and conditions of people in our con munity, and help them see that we want them all, and that the parish their church home. We must be eager to seek out the "other sheep", an the "lost sheep" our Lord spoke about. Thus an honest parish survey, con pared with government census figures gives us a picture of extreme in portance.

It is not our purpose here to show how to make a survey, or a paris analysis. There are ample materials available on that subject. I commen them to your study.

The Bad or Dangerous Aspects

But let us return to the title of this chapter and deal with some bad aspects of a community analysis. Perhaps a better word would be "dang erous" rather than bad.

One danger is that the clergyman, eager to discover what the profile will reveal, will do the work of the survey himself. If he does this, he wil surely run into difficulties. When he presents these revealing facts to hi people he will more than likely find them unmoved and indifferent t

rhm. They will have entered into the subject matter "cold". The study has not been a part of their lives for the past number of weeks, nor have they been thinking about how they can help the church grow, and present a richer spiritual life to the community.

Most individuals in a congregation are rather complacent and contented because they have found their niche in religious and spiritual things, and they have too long rested upon the "comfortable religion" of their Lord. They are unaware that the work comfort used to mean strength. People must be excited and insired into a desire to share their religion So the first cautionary measure is to be sure the minister does not do a survey alone, or even with two or three others.

It must be a parish endeavor.

The second potential danger of a survey is that it can become an accumulation of facts with no purpose behind that accumulation. Therefore it will be filed away in the rector's cabinet, or with parish papers as merely some interesting statistics, but with no value. But if some good purpose for making a study of the parish and community can first be agreed upon, then the survey will be of value, not only for the original purpose, but for the multitude of other things it reveals, as well.

The pastor and his committees ought not to have difficulty in finding a purpose. He might ask his parish members, for example, to help him discover why the Sunday school is not growing, or why the parish is not obtaining members from a certain section of the community. Once a purpose has been agreed upon, the mechanics of the survey are not hard to accomplish.

A third danger is that the priest himself may not recognize the need of social interpretation, nor be able to carry it out, and he might be somewhat forced into a survey by interested laity. Knowing that all priests have particular talents, and that they have, as all humans have, certain major interests as well as a lack of inteerst in other fields, we cannot condemn any minister who does not have a ministerial talent of social interpretation. There are many such clergymen doing a fine piece of work today. There are also other priests who feel that as long as they do their work with individuals, conduct good services, say their prayers, and keep parish activities going that the parish will grow anyway. Therefore, they argue, why spend the time and energy on surveys. We will not quarrel with them, either.

But we might point out that the above attitudes often derive from the fact that many denominations serve their community in ways that can be done just as effectively by civic organizations. That denominational church has become, as it were, just another social agency. This matter of "serving" the community by a church is sometimes separated by a rather fine line from the service rendered by civic groups. Certainly the Church, through its members as individuals, and through its pastor, must be interested in and participate in civic and philanthropic activities. However, I believe the distinction is this: The Church can serve the community best through the spiritual impact it has upon all groups and individuals in that area in helping them integrate into their secular program the moral and spiritual

leadership of the Christian religion. For a parish church to become a mere social agency is not the whole application of Christianity to life. Our activities must stem from our altar, but it takes more than our merely say so. We must give leadership in showing how it can be done. Thus, this third danger is one that has more than one aspect to it. There is, first, the danger of misunderstanding what we mean by serving the community, the first aspect by going too far in the opposite extreme, and neglecting to do any kind of community outreach. Our religion is like love. We have to spend it in order to have it grow. When we try to understand those outside our immediate reach a little better, we can often learn how to love them more, and serve them better, and bring the strengthening love of Christ to them.

A Technique in Evangelism

Despite the dangers of the survey, when not done properly, nor approached from the right point of view, if it is done with the true philosophy of a modern and proven way to preach the Gospel to all the world it can be a valuable ally to any clergyman and his parish. It can give new interest, new emphasis, new challenge. It will show how we can plan and direct our programs to reach the whole area we serve. At the same time it can assist in enriching the vision of eache individual member within the constituency of that parish, so that they can see Christ's design of life more fully. The Church member who can carry the altar and the Blessed Sacrament in his heart as he attends the various civic meetings, and social meetings, and economic meetings in his community, is carrying the Church to the community. Part of the reason for this is that he sees his community in a new light, and understands better the reasons behind the environmental pressures as they affect the lives of everyone in that community. He will see where his Church is weak in that community, and will try to do something about it, in the Name of Christ. He will approve of new programs the parish is conducting, because he knows the reasons behind them. He will be glad to share his pastor with others "not of this fold," knowing that it is only in this way that they can be brought into the fold. Thus it will be that the Gospel will be effectively preached in that community for that sake of Him who loved us all.

(Continued)

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THE SPIRIT OF THE HIVE

(Reprinted from the Conn. Churchman, by permission)

By Dorothy M. O. Audette

The heavens declare the glory of GOD; and the firmament sheweth his handiwork.

The fear of the Lord is clean, enduring for ever; the judgments of the Lord are true and righteous altogether.

More to be desired are they than gold, yea, than much fine gold; sweeter also than honey, and the honeycomb.

Psalm 19, Verse I. 9-10

To spend the afternoon with the Rev. Carl J. Webb, rector of St. James's Church in Glastonbury, Conn. listening to him relate his experiences with his hobby — keeping bees — is to find one's thoughts returning again and again to the Cross — not to the Cross of Calvary but to the resplendent cone of Resurrection, Ascention and Whitsuntide. Even to the untutored a brief exploration of bees, their history and relationship to man is bound to produce a very real feeling of awe. It is reliably established that bees existed before man's creation and they have been intimately linked with man in his religious, economic, sociological and folklore experiences down through the ages. There are, for instance, about 65 references to the bee or to honey in the Bible. Samson, according to the scriptures, found a honeycomb inside the carcass of a lion. According to Mr. Webb, this could actually have happened for these reasons: The sun is terrifically hot, the vultures would have eaten the lion's flesh almost immediately, the bones would blanch, but the honey would come to no harm, other than a loss of water, as it is its own preservative.

When the tomb of King Tut was opened a few years ago, a container of honey was found there in a perfect state of preservation. Its water content had evaporated, but it was still edible.

Bee keeping as a clergyman's hobby is not unusual. At one time, of the vast literature about bees (more than any other aspect of agriculture), the greatest volume was the work of ministers. In fact, a minister, actually and inadvertently, made an industry out of what had been a hit or miss, backyard sort of hobby.

Lorenzo Lorraine Langstroth, 1810 to 1895, graduated from Yale in 1831. a Phi Beta Kappa. He entered the Congregational ministery and served for a time in Andover, Mass. However, his health failed him and he retired to Greenfield, Mass., where he proceeded to study bees as a hobby. In those days the racks on which the bees worked fitted tightly into the hive and it was a laborious, time con-suming job to remove them when they were ready as the honey virtually cemented them to the frame of the hive. Mr. Longstroth, working with the carpenter who made hives, sought to solve this problem and inadvertently the carpenter thinking he was following directions while actually he was not, made a frame with bee space which could be easily removed and thereby helped create an international industry.

From that time to this, the principle worked out by Mr. Langstroth has been followed in construction of hives and it has removed bee keeping from an inteersting but unlucrative backyard hobby to an industry which in America alone produces 200,000,000 pounds of honey and a half million pounds of beeswax. Beeswax is used mainly by cosmetic manufacturers, but also for candles and during the war was used as a protective coating for aircraft parts, etc., which had to be exposed to the elements.

Mr. Webb and other individuals interested in bees confine most of their interest to the history and nature of the bee. Most research is carried on at government stations or by food manufacturers. Honey is the purest of all foods and is a natural preservative for baked goods as it attracts moisture to itself and thus keeps bakery products fresh and moist. It is a marvelous

invalid food as it does not require digestion — it is already broken down and merely needs to be absorbed. It acts as its own preservative and is death to germs. It kills them not as the wonder drugs do, but in dehydrating them so they can no longer exist.

For hundreds, perhaps thousands of years, the mysterious life of the bee has fascinated the great minds of the world. Virgil wrote of them and Maeterlinck concluded as he watched them swarm, "the activities in the hive, the morale, the division of labor that they were motivated, not by the queen but by "the Spirit of the hive," one more suggestion of a sense of divine mystery. The life of the bee again holds this same challenging mysticism. Although the working life of the bee is only six weeks, they remain alive through the winter in order to reproduce the colony. The life of the bee is in every way directed toward the future. A bee will sacrifice her life rather than let harm come to the colony.

Although a beehive in the back yard fascinated Mr. Webb as a boy, it was not until 12 years ago that he accepted it as a hobby. He feels that after 12 years of studying bees, reading about them and working with them, he has come to the point of knowing how little he knows and how little is known of this infinite mystery of the perfect communal life, the life of mutual concern which is always pointed toward the future.

It is interesting to note that this fascinating hobby is actually not an expensive one. Less than $50. will take care of the original investment and in two years there will be a return on this. Each hive will produce from 50 to 75 pounds of honey annually here in this climate and a good many more in the west or south of the country.

When asked if it required much time, Mr. Webb replied with the question, "How much time does a child require?" Quite obviously, for him it is a labor of love and therefore no labor at all.

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NORTH COUNTRY MISSION

By David Talbot

THE North Country Mission of the Diocese of Central New York is composed of ten missions and one parish in the rural area surrounding Watertown, New York. The Mission is served by a clergy team of four men.

The Mission began when The Rev. William Cole was appointed supervisor in the middle forties to provide continuing leadership to the missions and to provide a working fellowship for the clergy who were faced with the problems common to all rural clergy. The places served range from resort towns on the St. Lawrence River to farming and suburban areas.

The clergy team of The Rev. David M. Talbot, Supervisor, The Rev. Edmund Mathews, The Rev. David Stanley and the Rev. Arthur Harrington meet annually with the Bishop of the Diocese, the suffragan bishop who is also chairman of the Department of Missions, and this year Dr. Wil

liam V. Dennis formerly with the National Town and Country Division and now working with the diocese.

The subjects for consideration at the meeting are limited to the program and activities which are undertaken in common. This year's meeting which was held in May began with a discussion of the most apparent aspect of the team. The monthly team meetings are held in the various missions to provide the opportunity for the clergy to attend the Holy Eucharist in the pew, share in group Bible study, and to take care of the business at hand. At the last annual meeting it had been felt that the time had come to put some emphasis on making the work a "people team" as well as a clergy team. To further this purpose a common stationary was purchased, a mimeographed newsletter was prepared. Arrangements are made for one of the priests to celebrate in those places served by a deacon. Basically the team meetings are intended to overcome the loneliness, intellectual and social, which so often is a problem to the rural clergyman.

At the last evaluation meeting it was suggested that we look toward the development of a "real" team with each man responsible for particular areas of the Church program in all of the places served. It was felt that not only did the distances involved preclude this arrangement but also it would be confusing to the people, tend to break down necessary loyalties and perhaps more basically would tend to rob the clergy of the opportunity of the exercise of their total ministry.

In reviewing the events of the year past the discussion began with the Parish Life Conference which was held in Watertown for our people and to which the other Churches in the Convocation were invited. The people of the Missions did not respond well. The problem of the time and cost seem to make it difficult for rural people to take part. We are looking with interest to the Parish Life Mission which is being developed. We do have persons in most places who have taken part and perhaps we should provide opportunities for them to get together.

The Annual Cedar Point service, a celebration of the Holy Eucharist held outdoors at a state park jutting into the St. Lawrence River followed by a family picnic, seems to have a real place in the life of our people. They look forward to it and support it with their attendance and offerings. The latter is the only regular source of monies for the Mission activities.

The Church Music seminars sponsored by the Convocation were well attended by our people. These lead to a Whitsunday evensong held in St. Andrew's, Evans Mills. The evening began with a congregational rehearsal, a brief organ recital of music suitable for small churches and organs during which the clergy and guest choir vested, an outdoor processional from the clergyman's home to the Church. The service was then offered with a hymn-singing replacing the sermon. A growing interest in an evening service has been noticed among our people and it was felt that this was one way not only to improve our music but also to emphasize the days of the Church year whose importance is often overlooked.

A preaching mission was conducted in the Church of St. Lawrence, Alexandria Bay on Rogation days and Ascension Day evenings. The positive factors were the day of calling so that everyone was contacted, the people saw the whole clergy team both in the calling and at the services, the use of prayer by the people for the preaching mission and in the intercessions and the witness to the community that the Church was there and had some convictions. There was good attendance at the daily Eucharists. Negatively the period of preparation was too short. It would have perhaps been better to have an outsider do the preaching. We reached no non-Episcopalians and were unable to evoke questions from the people present. We were happy to have people from other places in the Mission present and will hope as we experiment further to have a longer period — five days rather than three. The Carbondale plan of having the clergy "move in" for the week and live with the people seems a better plan. We definitely felt that some kind of concentrated approach was necessary to our people and to the community in each place, with a continuing group of concerned people following up the preaching mission.

Reports were given of the D.V.C.S. program last year and this summer we plan to have an experimental Day Camp for the children of the Convocation administered by the Mission Team. It is our hope that we can reach many of our children in one fell swoop and with an all day program perhaps do a better job. Supplementary schools will have to be held in places too far distant and perhaps the age-groups not covered by the camp. While the camp is open to all at a very reasonable price there is the question as to whether we shall miss the valuable community outreach of a local D.V.C.S.

In looking further ahead the possibility of a lay council to meet with the clergy team was considered particularly in the light of the new diocesan program of training for lay evangelism. We are looking forward to a training day for the lay readers who help us and it would seem that this sort of "ad hoc" approach to the situation would be the most realistic and useful. The success of the Church Music seminars using the leadership of a highly trained organist who is working in this mission field would seem to support this approach.

Dad Dennis gave his witness to the place of the Church in the rural areas which lead to a discussion of our use this summer of the seminarian assigned to us by the Bishop. The hope is that we can literally picture where we are and are not with the use of maps, and come to some definition of responsibility and more realistic planning of the out-reach of each place. A prosaic result to a wonderfully spiritual witness but a start at least. Time at the evaluation meeting was spent in a sympathetic discussion with our Bishops of our need for more man power in the Mission and of the type of assistance which would be the most useful.

In reading over this report it may seem that our common activities were neither many nor particularly spectacular, it should be remembered that each member of the team is in charge of three missions and the total program in each of them. In planning the total Mission program

The aim is to strengthen the life of each place not dissapate or replace it. The conviction remains that things are accomplished as a team both of clergy and of people that would not be possible otherwise.

We can own and use equipment such as motion picture projector, take advantage of quantity ordering of much material and on a deeper level we find the advantage of mutual consultation to make the ministry of the clergy and the people more effective.

Occupation: Farmer-Clergman

'T'S a long jump from the sophistication of Broadway's theatrical district to a dairy barn, but my husband did it. When we returned from 10 years' missionary work in China, where by husband taught pomology and animals husbandry at Nanking University, our first assignment was "The Little Church Around The Corner" (Church of the Transfiguration, New York City). There my husband served as chaplain to the Episco-

Reprinted from The Living Church for May 27, 1956, by permission. Bill Weigle's wife writes of the work her husband does in relating the priesthood to the life of a farmer.

pal Actor's Guild, as well as curate, performing many marriages a da — 13 in one day, as I recall it.

This was fascinating work but he had an urge to minister to a parish of his own, no matter how small it might be. It was finally suggested that he take over a small, run down church, St. Paul's Eastchester, Mount Vernon, N. Y. Only five faithful women turned up for his first service For 20 years he served as rector until the structure was restored to its original colonial appearance and was recognized by the Federal government as a national historic site.

Hand in hand with this arduous task undertaken during the depression and war years went the development of the parish itself, the teaching and training of the young people, sending them off to war, praying for their safety, welcoming them back again, performing their marriage, and baptizing their children.

When the 20 years had passed, he felt he would like to make another move in the Church, this time right out into the country, where he could minister to rural people. In 1936 he had purchased a small farm. There is nothing remarkable about this, for hundreds of people in America have been doing it for some time — everyone wants to get into the act — from presidents down through college professors, stock brokers, retired sea captains, and salesmen.

At first, only summer vacations could be spent on the farm, but as he began to assemble a herd of cows, he had to operate as an absentee landlord with a hired man working the farm. He was well equipped to branch out into farming since he had lived on a Pennsylvania farm as a boy, had a degree in agriculture from Cornell University, and had taught agriculture.

Then came an opportunity to serve a church in a small village within a 25-minute drive of the farm. Here, set down in the midst of dairy country, he was in his element. When he visited his farmer parishioners at milking time, he could sit comfortably and happily on an overturned bucket, lending a hand here and there, and discussing farm and church matters. These country people began to see that it was possible even to attend an eight o'clock Eucharist if careful plans were made. Frequently, a young man who had done his barn work assisted at the altar as acolyte, the priest and his server rendering unto God His due.

The farm during these years became a sort of workshop. Here our young people, geared to city living, learned at first hand some of the compensations which come to country people. Church conferences have been held here, and once Bishop Richards, Suffragan of Albany, celebrated the Eucharist in our living room during a two-day conference held for the devotional secretaries of the Woman's Auxiliary. The two young men working on the farm that year, changed their clothes and served at the altar, moving with complete simplicity and ease from farmer to acolyte. Tired people from the city have spent quiet days and nights on the farm and returned to the turmoil of city crowds, the fatigue and strain removed from their faces. "It's been good to be here" has been the pronouncement of many a weary soul as he drove off.

The farm is now managed by our son with my husband assisting him. He has a small parish where he takes the services, performs the official acts, visits in the homes and the hospitals. In every respect he does all a resident priest could do. On Sunday mornings he is up early enough to help in the barn, return to the house, shower and dress and be in the car, ready to take the 9:15 service without ever being late. We gather up all the grandchildren (four of them at this writing) and we comfortably fill a pew. My husband says: "Farming helps my preaching. You can do a powerful lot of thinking sitting on a tractor, going up and down the fields, turning the soil, or dragging a spike-toothed harrow behind you." He speaks over the radio on farm and Church subjects, the two mingling, each enriching the other.

Farmer-clergymen have long been a part of the American picture. Missionary priests sent out from England by the Society for the Propagation of the Gospel in 1702 to minister to the colonists found they could not count on too much financial help from the Society. It became customary to furnish each missionary with a house, a barn, some out-buildings for crop storage, as well as a glebe of land, usually about three acres of tillable soil and pasture. On these acres the missionary was encouraged to raise his cows, sheep, hogs and poultry, as well as begetables, fruits, and animal fodder to maintain his family.

It was customary for the missionary to remain in one charge for 20 years or more, and in that time he became skilled as a farmer and took great pride in his acreage. When he mounted his tall pulpit on Sunday mornings and looked down over his glasses at his congregation in their box pews and announced a text like "A sower went forth to sow", they listened attentively and with respect, for they recognized that he knew what he was talking about.

In the last 20 years or so, American Christianity has become conscious of the fact that the rural clergyman must have a real vocation for the country ministry. He must not look upon it as a stepping-stone, but as a place where he and his family will set down deep roots, where he will continue to live with his people year after year, as a country doctor almost always does, or even a country lawyer.

The young priest is, however, faced with a real personal problem, for all too often the stipend paid in a country church is insufficient to meet the demands of a growing family in these days of high costs, even when a rectory is provided with, perhaps certain utilities like heat and light. In some dioceses, he may have to serve two or three missions, and if this is so, then he shoulders the expense of supplying and maintaining an automobile, and car upkeep, gasoline, compulsory insurance, and excise taxes can eat a big hole in a man's monthly pay check.

He may receive diocesan help toward this expense, but it is rarely adequate. To understand the place the rural clergyman can command, it is necessary to take a new look at the country sections of our land. They are no longer semi-isolated and self-contained communities, for cars and reasonably well-kept roads between town and villages, make for wider

contacts. Then, too, there is a marked change taking place owing to the fact that more people are moving out of the cities into the smaller towns with a surrounding farm area.

Even the country people themselves have changed. They aren't dirt farmers any more, certainly not in the sense their father and grandfathers were. Farms, great and small, have become almost completely mechanized. Today, for example, when a farmer brings in his hay crop, he bumps along on his tractor trailing the hay baler behind him and the hay stands in conveniently neat bales to be trucked to the barn later. One man now performs this task, but even a few years ago four or five men were required for the same operation. And, more often than not, the man who does this work displays in his farm office or living room a diploma in agriculture from a state university or an agricultural college.

Farm wives live more comfortably in their country homes than do some of their city sisters who are crowded into small apartments, struggling along on a white color income. The freezers in the cellar or pantry hold a variety of home-cured meats and poultry, vegetables and fruits; eggs and milk come into the home in sufficient quantities to keep the whole family in topnotch physical condition. Rural electrification has taken much of the drudgery out of farm work for both the man and his wife.

This, then, is the picture which presents itself in rural America, with variations, of course, depending on the section of the country and the type of farming done and the ups and downs of agricultural economics; and this is the challenge which faces a young priest who chooses as his life work a ministry among people living in these rural areas. He will have in his congregation on Sunday mornings men and women who are in every way his intellectual equal. They will demand of him the best in thought and leadership. He will not have to "talk down" to them, he will have to talk up to them; and this should prove stimulating to the man who has scholarly inclinations.

As the rural priest, with his strong pull toward the land, continues to live in the country year after year, he begins to identify himself intimately with all that concerns the physical and spiritual welfare of his community, not alone in his own parish, but among all people in the area. He knows by actual contact with these people and by a close and trained observation the problems of country living, not only in the sphere of farm production but also in the realms of financial anxiety; for these last can keep a farmer tossing in his bed long after his wife and children are asleep.

To give the country parish a feeling of meeting its obligations and the clergyman a sense of personal achievement, we may have to return to the old "farmer-clergyman" idea of the 18th century, by providing a parcel of land for the clergyman's use on which he can raise the produce for his family table. In return for the plowing, disking, and cultivating performed for him by his parishioners, he can assist them in the harvest months of the year, and when his calloused hand shakes the calloused hands of his flock, they will look into each other's eyes with mutual respect and confidence.

His 4-H young people will be proud of their rector when he goes with

them to the country fairs to exhibit their animals and produce; and should they take home a prize he will be as delighted as they are. "The Farm and Home Hour" on the radio is his program as well as theirs, and when they meet at church suppers, plays, square dances, and athletic events, they will meet as comrades.

To tie the church and community together, special services are arranged. The Harvest Home Festival is one in which the whole community can participate; and the contributions of canned goods, homemade jams and jellies, vegetables, and other produce to be distributed to hospitals, homes for the aged and children, and to needy families will benefit many, and it will be done under the aegis of the church.

Arbor Day offers an excellent opportunity for planting of trees and shrubs on church and school grounds. The impressive Rogation Day services of our church, and the blessing of the fields at the time of spring planting will bring the Church and the community together.

It is not to be assumed, however, that because the priest has succeeded in acquiring some knowledge of agricultural pursuits and has set up between himself and his rural neighbors a camaradie and a feeling of good fellowship, that either he or they have brought a utopia into being. Not at all, for the priest has something more than good fellowship to offer—something he fervently nad determinedly expects to achieve, and that is the building up of the Kingdom of God in his community.

As a skilled priest, he knows his first business is the cure of souls; to act as a mediator between men, women, and children and their God. With what devotion, ability and knowledge, consecration and personal experience he possesses, he must help his people to establish within themselves a love of God, an allegiance to His church, and a constantly cultivated awareness that God has complete interest in all that concerns them and moves in their behalf.

He must help them, therefore, to grow spiritually, to make use of the sources of comfort and inspiration to be found in the Church and its sacraments. He must help them to achieve spiritual maturity, and it is a fundamental obligation. The methods he uses to bring this about are methods he has to carve out for himself.

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Can The Rural Church Be The Center Of The Community?

By Rev. Dean Delos Wampler

AS WE speed swiftly over America's splendid roads the towns and villages flit by with little reality or meaning for us. Little, that is, unless we ourselves live in such a community. When riding in the back seat of a car and becoming bored with travel, I have often played a little game. I would fasten my eyes upon one of the houses, examine

it minutely in one quick grasp, and imagine that were my home. Then riding on through the village, I would imagine this to be my town The game certainly opens one's eyes to the reality of these communitie and to their needs. To an urbanite it opens up a new idea of the term "community". "Church and community" has become a trite cliche. How ever, it is easy to forget that in rural areas the community is not simple thing, but a complex: no one factor determines what it is. is not just the town. It may start with the town or the village cente and spread out to include several neighborhoods and outlying farms Mark Rich said in *Rural Prospect,* "It is these people in their inter relatedness on farm and in village, on the periphery as well as at th center, who make up the community."

Our grandfathers had a much smaller community, primarily becaus of the limitations of communication and travel. With such limitation the church was not only at the center geographically, but sociologicall Community life was family fellowship within the Church. Today th is not true for several reasons. First, the rural community no longe makes its own bounds the area of its social and commercial life. Th farmer does the majority of his shopping in the nearest city which h reaches easily by car. There are theatres and taverns there, also, whic manufacture "relaxation" for him. He has schools crammed with activ ties for his children either right there in his own town or nearby i the modern consolidated school. The Church becomes limited in h thought, then, to the one hour he may spend there on Sunday mornin

Secondly, he no longer finds a church at the center of his communit but many competing churches. It seems every little whim can be pampere with the high specialization of sectarianism. No longer does the *Churc* act in a community, but the *churches.*

Thirdly, there tends to be a lack of real Christian community in a area so widely scattered as these rural communities. It is a problem f the farmer ten miles out on rural route one and the shop-keeper in th town to feel that they are brothers in the community.

There are undoubtedly many more factors which could be listed, b we shall deal with these three to discuss the role of the rural churc First is the problems of community area. We have seen that the com munity includes several neighborhoods, but that the facilities of the neig boring urban community are also an integral function. This latter cha acteristic has until recent years, given rise to an erroneous theory r garding the mission of the Church in rural communities. That theo was that the Church should be built in the larger shopping centers – in the larger towns and cities — and let everyone drive to them Fortunately no one seriously holds to this view today; it's practical e fect was to take the Church out of the life of rural people altogethe But where the Church has gone to the rural community, it has misse the significance and importance of its role in that community. It ha too often let the nearby large town handle problems of leisure, the schoo take care of the life of the child, the county watch out for the physica welfare of the people, and the community life left to whatever Grange

arm Bureau bids highest for it. The Church is not to displace any these agencies — that is not its job — but neither is it to ignore everything except the worship life of its communicants. The Church can ill be the center of community life to which all these other activities re related.

The public school has gradually taken the place of the Church as center of most communities. Someone has called the great federated ral schools which are being built "the cathedrals of secular society". erhaps the point to note is that they have met a need which the Church ight have met. That is the need for a center of community life aimed the family through the children. It is not just the improved grammer hool education that these "cathedrals" are offering, but recreational nd social opportunities and training for social living.

Is it obvious that the town eight or twenty miles from the village nswers all the recreation problems? Perhaps it does for Saturday night, ut what about the other six nights in the week? The villages, often ithout a movie or community hall or even a good ball field, can be source of child delinquency. A jalopy and the dark country roads, an adjacent road house may be the only activities provided. What ould happen if we began some of our rural missions with a quonset ut or a parish hall which could be converted into a church on Sunday? here would be room for a workshop for boys, a place for sewing or nning for missionary projects, a place for square dances and suppers. he Church does not put these activities *first* in its Life; rather all these tivities are a part of the *whole* of life which Christ touches. If the hool is already offering these activities it is not for the Church to mpete. Rather, those activities at the school are a part of the Christian life. To make it so there must be teaching of this concept. The ral priest may co-operate and offer his abilities to the school and turn be given time for released-time religious education. Can a priest lmit with a clear conscience that he has never met the teachers of his rish childrn? His appearance at school functions for the family is mist. There are many other little ways in which he can subtly relate hurch and school: e.g., a Communion and breakfast for graduates, Church hool lessons and talks on living Christianity in the classroom and on e ball field.

But we need not sit back and say it is the schools which have taken ver all the responsibility. The Church still has the responsibility for the elfare of her people. A real pastor knows the home life of his people ore intimately than any social worker or county visitor will know. But e priest must never imagine that he is thereby a specialist in all fields. hurch and community agencies must work together as members of ne body. The priest may find a home where there is real need which ould be supplied by the county or the state, but which has been unstly refused or ignored. It is his opportunity to work for that needy me but in Christian charity and not in belligerent demands. The priest ould be well acquainted with such people as the county nurse, welre officer, public health inspector, truant officers, home demonstration

agent, etc. He should know and visit frequently the nearest mental hospital, jail, old peoples' home, and other public institutions.

There are other less obvious and less important ways in which the priest can work toward making the Church the center of the community life. He himself represents the Church as he falks down the road or into the post office. Everyone should receive a warm smile and greeting from him. No one should feel that he is too busy a man to approach or to take an interest in the affairs of the community. Perhaps he might find it valuable in some places to join the local volunteer fire department. Perhaps the 4-H or the Boy Scouts need a chaplain. It is not the vocation of the clergy to take full leadership of these community activities except as a temporary measure.

But what if the Episcopal Church is not the only church in town? How can we talk of making the Church the center when there may be five or six church all out to gain influence? Needless to say, this is the norm rather than the exception. Let us first recognize that just because this situation exists it does not excuse us from our responsibilities. The whole community is our concern because it is Christ's concern. If we are to represent Christ we cannot limit our ministry. We cannot hold aloof from community activities because they are not exclusively Episcopalian!

In practice this means an evangelization to *all* the lapsed and unchurched but it also means a respect for and cooperation with other churches in community activities. There is nothing doctrinal, nothing controversial Catholic or Protestant about the activities we have been discussing. We can face the reality — and the sin — of our divisions in belief and worship, but this need not keep us separate in building a damn across the brook to provide a place for the local children to swim, or in working together to rebuild a home which was destroyed by fire. As for who should take the initiative and responsibility, if our priest sees a job that needs to be done by a clergyman and it is not being done, then it is his responsibility. He may be criticized for stepping in, but he has done the right thing. The devil's advocate will argue that the town keeps its nose out of the church's business, and the church should stay out of the town's business; or else he will argue that this is an obvious attempt to proselyte. But there is no way for the Church to detour the Way of Christ.

Finally, the priest must convey by his attitude the love of Christ for all sorts and conditions of men. If he is then honestly working for the spread of the Kingdom, there can be no such thing as oversteppin denominational bounds.

The Church is obliged to do something about the sense of "community among the people. The Church is to break down barriers, not to create them. The hired hand and the banker, the poverty stricken and the wealthy, the farmer and the banker must be brought together with something in common. The one thing which does bring them together by its very nature is the fellowship of the Body of Christ. The lesson of the One Body of Christ is to be carried into action in the communit

n the spiritual unity of the congregation. If each member can be made ı feel responsible for every other, a truly Christian community will xist. Admittedly, this is theory, but the practice of it cannot be put down n any one set of maxims for every situation. For one thing, it means nat everyone must be really acquainted. It means that an attempt should e made to use both rural and village homes for meetings. It means car ools and other neighborly acts; it means farmers on the vestry; it means ealistic hours of services for all sorts and conditions of men, and dozens lf other implications. But none of these things will work if there has ot first been a sense of the body of Christ sharing in the offering of ne Eucharist to Almighty God.

The task ahead is a big one, but the rural Church has a better chance lf being the center of the community than does the urban church. If ne is successful, her sons will carry the spirit to the city.

—oOo—

Homestead Thoughts

by

JOHN AND HELEN PHILBRICK

"Don't you talk to me about lady bugs being good for my garden!" he irate club member quivered with rage and shook her finger at John, They are simply devouring my roses. Why, they even eat the petals ight off the blooms." John was very patient and tried to explain that ne lady bugs were only eating up the aphis (the bad bugs.) As final roof he advised the lady to take a flashlight that evening about nine 'clock and go and look at her roses. "I think," said he, "that you will e able to prove for yourself that the lady bug is innocent."

Sure enough, the next morning the phone rang, "Well, you were right" he began. "I went out with the flashlight and what do you think? . . . here, right on my rose bushes were some great big old June bugs and ach one was gorging himself on my rose petals. But I picked them all ff, and they didn't come back, at least not last night."

There seemed to be several points well proved by this little episode. Number one, the woman had to go out and make her own observations o learn the truth. She could not look it up in a book because it was real life situation. She learned from first hand observation of the ctual plants and insects who were involved.

Secondly she was in a position to learn, whether she did or not, that he phenomena of nature are much more complicated than we usually ive them credit for being. Man sometimes thinks when he knows a ittle bit about something that he knows all about it. But the world of ature is so diversified that there is even a completely different set of nsects abroad at night from the familiar ones we know so well in the aytime.

Thirdly our friend had the intestinal fortitude, when she discovered what

was harming her favorite flowers to go after the pest and remove it b the simplest, most direct method possible.

It is a pleasure to behold how resourceful these backyard gardener become!

An incidentally, while we're talking about Lady Bugs, it might b in order to mention that the old timers realized a long time ago tha the larvae of the ladybug ate up literally thousands of aphis which ar harmful insects and rather hard to control. The lady bug was such help to the farmers and the orchardists that it was considered one o the blessings given to mankind by Our Lady, and hence the name Lady Bug

We held an impromptu nature-study class recently with a couple o small boys, while we watched the wonders of insect life. The boy noticed a lady bug just emerging from its old larval skin, coming ou into the world in a bright, though slightly pale and fragile new set o wing covers. Right there before our eyes we saw the sunshine dry an harden the new wing covers, and there was a new adult lady bug read to go out to combat the evil in her surroundings.

—oOo—

The Town Meeting

Dear Bill:

Did you ever have someone in your church enter every discussion wit "Well, I always thought . . ."?

It has been my experience over these many years that the person wh begins with this formula really hasn't had a good honest-to-Goodnes thought for a great many decades. And sometimes it is pretty pathet how many of these "I've-always-thoughts" we are still carrying aroun with us.

I must admit that it was just such a thoughtless statement I mad in my last letter to you when I stated that "cutting the tops off carro makes them wilt more easily." Someone back in my childhood on made such a statement and I accepted it, and subsequently "always thought it was true without ever trying to find out the real truth about th matter.

The letter from Mr. Stephen Fish now gives a thoroughly satisfactor scientific answer which shows me where I was in error. It is good t find a layman who is carrying his Christian convictions into his wor in the agricultural field.

I was also happy to have him state that he too believes in getting ou rural people to grow more of their own food commodities "becaus there is no substitute for fresh produce nor is there any substitute fo the spiritual richness which comes from tilling the soil." I would b inclined to go further and include some other people who can no

be called actually rural. We visited yesterday with a young pilot and his family of five children who live on a rather small city lot. As a growing family they need fresh produce, yet they cannot afford to pull up stakes and more to a farm where they can raise everything they eat. Their only alternative is to convert their flower beds into vegetable gardens, sacrificing some of their lawn which requires as much care as a garden yet makes no actual returns. They have already raised lettuce and tomatoes and parsley, radishes and herbs and cucumbers in among their flowers. A good deal of encouragement has come to them in their gardening efforts from their local minister who is able to see the value in encouraging his parishoners to grow their own vegetable gardens.

Sometimes these rather quiet and unsensational ramifications of a rich spiritual life are overlooked just because they are so unobtrusive. But some of us know how valuable they can become.

Sincerely yours,
Mr. Henry C. Drowell

—oOo—

My Dear Mr. Spofford,

My wife and I have followed your TOWN MEETING selections with interest. We have been backyard enthusiasts for many years and it gives us both a lot of pleasure to see so many other people enjoying the same valuable pastime.

We were interested to read Mr. Fish's statement in the last issue that "More food is being produced by less farmers in larger unit operations each year." It seems like the larger the big farms get, the more little people burst out at the seams and make their own backyard gardens. At least that's what the present day figures seem to indicate.

I wonder if at the same time you ever notice how many more mail order businesses are springing up all over the USA where you can buy flour and grain and cereals, sometimes apples and other fruits which are guaranteed grown by organic methods, and free from poison sprays. It looks to us as though this is the beginning of a new kind of business in the USA — one which some of us backyard gardeners might well find of some use to us.

My wife and I never miss the early morning Sunday service at our church, but I'm out there an hour or so before church time, listening to the birds sing in my backyard garden. There's no more peaceful spot that I know of than that garden with the sun's rays slanting over it just after sunrise.

Of course, we older folks don't need quite so much sleep as the youngster!

With all good wishes for THE TOWN MEETING and greetings to all backyard gardeners, I am

Sincerely yours,
Stephen Alleman

YOU ARE THERE

By Dargan Butt

Thirty Years Ago

From the Rural Messenger, September, 1926.

MR. GOODWIN RESIGNS.

"The Rev. Frederick D. Goodwin (now Bishop of Virginia -Ed) h resigned as Secretary for Rural Work (National Council). We are sorr We appreciate his position. We will miss him in this place. He has ma a fine leader, and the success of this great undertaking is due to his faithfu ness in carrying out the duties placed upon him."

Twenty Years Ago

From the Rural Messenger, July, 1936.

DIPLOMAS CONFERRED BY THE RURAL LEADERSHIP SUMME SCHOOL, AT MADISON, WISCONSIN.

Seven Episcopalians received diplomas for attendance at the Rur Leadership Summer School, at the University of Wisconsin, and for th completion of a project inspired or benefitted by the University course They were:

The Rev. J. P. Brereton, Medina, Ohio;
Mrs. J. P. Brereton, Medina, Ohio;
The Rev. A. C. Bennett, St. Mary's, Pa.;
Miss Edna Eastwood, New York City;
The Rev. Earl Kneebone, Lake Andes, S. D.;
The Rev. Wm. Whittle, Route 2, Oconomowoc, Wis.

Ten Years Ago

From The Rural Messenger, August, 1946.

BISHOP HORSTICK LISTS "M" PROBLEMS OF SMALL DIOCESE I CHURCH.

The "M" problems confronting a new bishop in trying to develop diocesan policy for town and country were listed by the Rt. Rev. Wm. V Horstick, of Eau Claire. They are men, missionary motive, money, an methods.

The Bishop gave nine steps to overcome the "M" problems, as follows
1—A minimum salary.
2—Adequate travel allowance.
3—Hospitalization for clergy and families.
4—Co-insurance with Diocese covering all automobiles.
5—Adaquate housing.
6—Adaquate church equipment, particularly parish houses.
7—Fuller knowledge on the part of the clergy of work of county agen and other community services and resources.
8—Recognition of the clergy in the small places by having them serve o diocesan committees and departments.
9—Widespread newspaper, radio and other advertising.

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To Miss Constance Vulliamy, Treasurer
Parkville, Missouri.

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